

The image shows a close-up of a marbled paper pattern. The pattern consists of numerous vertical, overlapping, scalloped or wavy bands. The primary colors are a deep red, a vibrant blue, and a golden-yellow or ochre. The bands are arranged in a way that creates a sense of depth and movement, typical of traditional marbling techniques. The overall appearance is dense and textured.

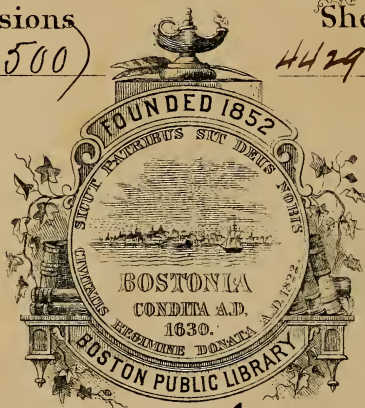
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LOYALTY.

A VOICE FROM THE SANCTUARY, CONCERNING THE

CIVIL WAR.

BY THE

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RECTOR OF THE CHURCH OF THE HOLY INNOCENTS, NEW YORK.

TO THE READER.

THIS brief tract upon the engrossing subject of the day is not put forth because it contains any thing new. The principles by which the Church is guided in these dark days have led her through many a cloudy and stormy night before.

The writer, therefore, does not print this tract, because its principles are *new*, but because they are *old*. Neither does he desire to argue concerning theories which have been handled by far abler pens. But his brief words, occurring in the ordinary routine of pastoral instruction, were suggested both by a brief tour through the Border States, and by the special subject which the Christian year, at this season, presents.

Some thought they found, in these old truths, somewhat of comfort and guidance for the present hour. And they wished that these words should reach more than the few who heard them.

Whether this "Voice from the Sanctuary" be timely or not, the writer does not judge. He can only trust that the Ever Blessed Spirit, who guides His Church through all

doubt and danger, has not been wholly absent from one who would humbly seek to know the mind of Christ and His Spirit. May He pardon its mistakes, and make the residue of truth a comfort and guide to some weary or anxious soul, who, in this dark hour, asks of the Church, "Watchman, what of the night?"

J. J. E.

FEAST OF THE ASCENSION, 1863.

LOYALTY.

“Thou, even Thou art to be feared; and who may stand in Thy sight when Thou art angry? Thou didst cause thy judgment to be heard from Heaven: the earth trembled and was still when GOD arose to judgment.”

PSALM lxxvi. 7, 8.

THE Psalms found in this portion of the Psalter, beginning with Psalm 73, do not belong to the prosperous days of David. They are hymns of days of trouble and apostasy. Schism in the Church and rebellion in the State had rent asunder the nation which was also God's one Church. Their rulers had become corrupt and base. Their religious teachers flattered them with smooth sayings, while misleading them with lies. Enemies abounded and grew powerful, and the darkness of captivity and national ruin already cast its twilight shade on all things, sad presage of a dismal night.

Hence in these Psalms (73–89 inclusive)—Psalms from which the Church at this season of the year, takes a number of the Introits, i. e., the Prefaces to the Communion Office, the warnings are often of *national* chastisement for national sins; the lamentations are concerning Church apostasy; the comfortable songs are of trust in God as the King, and of rest in His overruling power and continual governance.

We shall find then in this part of the Psalter, many words of instruction, warning, or comfort for ourselves.

The Lord is King. This is the key-note of all. Interpreted by the fuller revelation of the Gospel it means that God hath made His Crucified Son the one Ruler over all nations. Rulers, be they what they may, are, therefore, His vicegerents. They may judge the people, but He judgeth them, as well as judgeth the people by them. "God standeth in the congregation of princes; He is a Judge among gods." They may seek the expedient only, as their one supreme law. They may know nothing but force or policy as the weapons which they can use, or the motives to which they will appeal. Be that as it may, the Christian patriot citizen has higher laws which bind him. The Christian citizen of this free commonwealth learns, from the Word of his God, a conscientious fulfilment of his duties as a citizen, and that, in submitting to lawful government, he is submitting to God.

The Lord reigneth. He is a Judge among those called "gods," because they are Christ our God's vicegerents. This is the foundation of the Christian patriot's loyalty. For this he renders due allegiance to his rulers, be they what they may. This truth becomes his trust and confidence in the darkest days. It is a truth for all times; but, most of all, for these. There are many who will bear witness that political questions, however important, are not permitted to profane this place of prayer. Had I been so favored as to keep with you the late fast-day, when so many without the Church made of it an occasion for discussing state policy, or for stirring up the languishing embers of strife, no such words would have been heard in this place. Perhaps I would have preferred that with humble voice and lowly hearts we had made our confession and supplication to our fathers' God, and so gone away—the pulpit silent, and God only speaking.

But the high duties of the Christian citizen, as Christian obligations bind them upon us, are certainly fit topics for the pulpits of the Church. For these times make us feel

that the very foundations of society and civil order are shaken. It is ever the mark of decay and approaching dissolution, that the creature which God hath organized out of many parts or members into a perfect unity, the body, the fruit, the plant, the leaf,—separates more and more into its original elements. So, in days like these, is the great organized body, the nation, tending to lapse into *its* original elements. We see it in the breaking up of society and the state; in the splitting up of such religious sects as we have, into that mere individualism where each man is his own Church, makes his own creed, and worships God in his own way, if not rather bowing before a god of his own devising;* until, at length, even the family itself loses its sacred and perpetual unity, and is treated as a social compact, founded on interest or expediency, and ready to be dissolved by any corrupt human legislation.†

True men, therefore, are to pray and labor that the failing life of the body may be revived; or that through all changes and whatever may come, conscience, truth, and equity, all that which was once our strength, all that which failing now, constitutes our weakness, may keep our own souls safe, our own consciences pure, and guide us through national perils to safety and lasting peace.

One must leave a place of trade like this, with its

* As the traveller approaches the bloodiest battle-field which the Potomac waters, he sees a little cluster of houses where, perhaps, three or four hundred people may reside. "And how many meeting-houses have you?" asked the writer of his guide. "Five, at present," he replied; "Dunker, Baptist, Methodist, Disciples', and Brethren's. But the Dunkers have lately divided, on account of a difficulty about giving the 'kiss of peace' to a negro sister, the first admitted here, and I believe we are to have a new meeting-house." Some thoughtful Churchmen may see a not very remote connection between civil war and a state of society represented by such a village.

† In three out of the last four applications for the Marriage Service, made to the writer, the union was one sanctioned by the laws of some American State, but utterly repugnant to the laws of God and the Church.

narrow, local, and selfish interests, which may appear to hold their own in the midst of national death, and its unutterable horror, miseries, and crimes, and go towards the nation's *heart*, I mean its capital. He must traverse the Border States, and see the lawless becoming powerful, and highway robbers calling themselves "guerrillas." He must visit those devastated fields along the Potomac, which peaceful farmers, if they remain there, have no heart to till; where multitudes of our brothers lie in untimely graves, to which their brothers' hands have sent them; then may he begin to lay his trembling hand upon the nation's throbbing pulse, and feel the struggle for life itself, which is going on at the nation's very heart. We must go where every field is a cemetery, and the winter's rain or the swine themselves lay bare ghastly remnants of mortality,* and the well that once gave pure water to the thirsty is choked with human remains, then shall we realize the truth that God is the judge in anger as well as in mercy; that *conscience*, and not force or greed of gain, was to be the bond which should bind us to one another, and all to the government of the nation; and we shall call more earnestly upon CHRIST, the King Invisible, to hear and save.

As the picture rises in our fancy of the great armies numbering their hundreds of thousands marching southward, full of strong life and confident expectation; and four hundred thousand bleeding, sick, maimed, or dead, scattered along the road, powerless to lift an arm for the nation's defence, while the leaders of the people dispute in besotted folly or ignorant helplessness, the question must rise in reflecting minds, *why* is this? And it is vain to answer—the fanatic folly of some in the North, or, the senseless rebellion of our brothers in the South. We cannot rest contented with such answers. For the principles

* As the writer found at South Mountain and the battle-field of Antietam.

by which Southern men were guided were not essentially different from our own. Many have denounced them as traitors who have shown almost in the same breath that their "*loyalty*," so-called, was nothing but loyalty to their own will and their own policy. Those who, in any part of the land, openly denounced our government, were, not long ago, few and powerless for evil. Why have all evils that seemed so insignificant culminated in national ruin? What errors among the people at large have led to this? What sins among those who deemed themselves to be gods, or those who held our one Lord's place in making laws, or judging, or executing laws, have brought on us the judgment of the Almighty Judge, once crucified, now ascended to the right hand of God, our King? What forgotten principles must now be revived to be our guide, perhaps our comfort and our hope? These are the questions for Christian men to ask; and until these problems are solved our guides will be blind, our physicians besotted quacks, our condition hopeless of any cure, and Christ unseen shall stand among us, it is to be feared, in judgment, not in mercy.

I am not so vain as to pretend to wisdom. But the truths which I have been taught by Christ's Holy Catholic Church, are truths for these days. They throw light on our dark places. If we can rightly apprehend them, and apply them in our several places, and for ourselves, we shall at least, clear our own consciences from guilt in this matter.

Here then, it seems to me, is the one old, unchanging principle, for every man, woman, and child, in this once free and happy commonwealth, to fix in his mind, to make his guiding star in the night in which we walk, the anchor of his hope and confidence amid these storms. If the "LORD CHRIST JESUS reigns," He reigns also in and through His deputies in Church, and State, and family. Not of the first and last are my words at present. And, therefore, I repeat, the LORD CHRIST JESUS reigns in and

through His deputies, our chosen rulers in the state. "God standeth in the congregation of princes; He is a Judge among gods."

Our government, a free commonwealth, appears to suppose that this is the guiding principle among our people. It was based on a *national conscience*. It rested not, as some asserted,* on expediency, nor on our hopes of wealth and prosperity. These have *failed us in the hour of trial*. It rested on a *national* sense of obligation to the rulers whom we had chosen, and free loyalty to constitution and law.† It supposed that we revered the rulers as of God—saying in our hearts, "the powers that be are ordained of God." It supposed that we heard God's voice speaking in constitution and laws, even though the men that promulged them were of our choosing, and they not the best, and the laws of our neighbors' enactment, and not always those which we approved. To leave out GOD and CHRIST from our national life was political atheism. This atheism was found in our constitution, indeed, which only said, "no religious test shall ever be required as a qualification to any office of public trust under the United States," but something else was supposed in the hearts of our people. Otherwise, that very constitution itself was a fabric built only on the sand, unable to endure even a man's lifetime. No conscience in the people, no God in their hearts; such a government was powerless against interest, feeble, helpless rather, when force was required, because

* See Curtis on the Constitution, *passim*.

† The American theory of civil government is, that "it rests for its basis on the popular will, and derives its authority directly from the people." This, if reconciled with the Divine law, that the "powers that be are ordained of God," must be understood to mean that a political society, taken as a whole, is the best representative of God, and its members are bound in conscience to submit to it. But this theory supposes also, that the commonwealth is what the king should be according to the old theory, just, equitable, and religious in its decrees, and that its members base their obedience to it, not on interest nor compulsion, but on conscience, and obligation to God.

conscience failed. Our constitution could not meet such emergencies. It made no provision for the absence of a national conscience. And those who deem themselves the special friends of government now speak loudest in favor of a suspension of all that is peculiar to our constitution and government.

Let a national conscience exert its sway, and we might still be bold to claim what we used to hear on every side, that a free commonwealth like ours is the best and happiest government which the sun in his daily course beholds. Not that our government, ever confining itself, or aiming to confine itself to purely material things, could lend any direct aid or countenance to virtue and true religion. But here, we said, they are unrestricted. In our free, western land, we, like our barbarous forefathers, in the German forests, call no man lord in a slavish following of any man. An Asiatic despot, or a Russian Czar, choosing a religion for himself, may bind it upon a people, who willingly submit heart and conscience to his guiding. And if his religion be good and true, so will his peoples' be, at least in outward profession. But if, as is also possible, his morals be of Satan, and not of God, his religion one of the countless swarm of lies which come up out of the abyss of hell, so will his people be led astray also. And *any* government, resting on force, may only tend to repel us if it attempt to enforce virtue or the profession of a true religion; while, if it set itself against them, it can heap up immense obstacles in their way. And therefore we said that our government, wholly irreligious as its theory and constitution made it, was the best for the interests of virtue and true religion; while without these, it matters little what government they have who are only slaves to beastly lusts and passions, or selfish greed and covetousness.

But did we remember that such a government as ours rested for its permanent basis on conscience alone? Did

we remember that such a government implied virtue and true godliness among rulers and people, lawgivers promulgating laws, because they were God's laws; judges judging laws, and rulers enforcing them, as in God's stead, and the people rendering loyal reverence and submission, within due limits,* as to God who reigns in the person of Christ, and through human ordinances? Did we see the vital importance of educating heart and conscience in the young? Or, did State schools attempt to put asunder what God and nature have joined—the education of the conscience with the education of the mind? Did we not say, the American kneels only to his God, and then, as a people, refuse to kneel to Him either outwardly or inwardly, or to bow our hearts to any ruler except ourselves? Were we not contented to let our government rest on expediency as its basis? Had it in the minds of our people, or in the writings of our leading men, any foundation beyond individual advancement in wealth and luxury? Did submission and loyalty, if such a word could be fitly used at all, rest on any foundation but our own choice, and our own expectation of personal benefit? Did good men make it a matter of conscience to fulfil their duties as citizens as faithfully as they did those of home? Did they prefer the public weal to their own? Or, was not the individual all, and the State nothing? And were they not content to leave to party hacks, the citizen's duty, while they toiled for themselves alone? When the day grew dark around us, did the nation even then begin to own that Christ is our Ruler, and call

* It is not a question open to dispute in this country that allegiance to constitutional government is, under ordinary circumstances, limited to the powers expressed in that constitution itself. Whether, when such a government is attacked from one quarter, it may not for self-preservation overstep its constitutional limit, and still demand allegiance *in foro conscientie*, and whether such an emergency is not now upon us, the writer intended to express no opinion.

on His mercy and power for aid? Or, were the resort and hope still material force, and the proud boast that "God is with the strongest artillery?" When we heard of loyalty, did it mean allegiance to government as to Christ, or was it rather loyalty to our own policy, and to government, so long as it followed our own will?

These questions, it seems to me, require no answer from us. The answer comes to us in the yells of armed hosts, the groans of the wounded, the low sobbings from broken hearts through a hundred thousand households who weep a father, a brother, a husband, or a child weltering in his blood, and calling, perhaps in vain, for a cup of cold water to quench his thirst. The answer comes in open rebellion throughout half our territory; in the suspension of common law and ordinary tribunals in what are still called loyal States; in the consciousness that we have no earthly appeal but to force; and in the apprehension growing in many thoughtful minds that, for the future, the right of the strongest, the dominion of force, is to be our government even here in the North, and that the days of freedom among us are ended.

Let us not forget the lessons of history. The questions of the day are not all new. The world has had their answer before. In the old Roman republic, yielding, through frightful anarchy, to the armed despotism of the Cæsars; in the free cities of Italy; in France, almost within our own recollection; in our mother country, England, when the overthrow of society made men welcome the iron rule of a Cromwell, these questions have already been answered. An Emperor, a Duke, a Protector, modest names at first, but representing *force*, the sword, the prison, and the scaffold—these have occupied the throne made vacant through the lawlessness of the people.

Let us not as Christian men shut our eyes to the fact that such a future threatens us. We may establish the Union by force of arms, entire in all its broad expanse of

territory ; but can we thus restore the *spirit* on which this Union, in the days of old men's childhood was founded ? Can we, by these means, bring back that conscientious allegiance to government as to God, that purity of national conscience which is supposed as the very basis of a free commonwealth, and without which it will only be an earthly type of hell ?

No ; surely no. Our only hope is in prayer ; in efforts of quite another kind from those which engross the minds and hearts of the multitude.

Whatever comes, the Church will submit, when she finds a power established, as she has ever done. Still her voice will be, " The powers that be are ordained of God." He hath not named the persons, nor the mode of government. When force has become a people's law, and the iron hand of an armed master is laid heavily upon them, God by force rules those who are unfit for any other rule. But, alas ! through what convulsions order may be restored over the ruins of a once free commonwealth ; through what overthrow of the very foundations of civil society ; through what letting loose of all that is to be feared from malice, robbery, or lust, our Border States can already witness. God keep it from our own doors. As yet, only its rumors reach our ears. We feel as yet, only from afar, the rumblings of the moral earthquake. Ten years ago I could not but apprehend, and in my narrow sphere, warn of its approach. Three years ago, I thought and said that it must be near. Now dull ears can hear it. Sleepers must wake, as they feel it shake their couch. Our hope is in the mercy which mingles with the justice of our crucified King. Our chief weapon is prayer to Him who rules from the throne of pity and tender compassion. It were false in me to say, I have faith in any man, any party of men, or any measures of policy or force.

These lessons are not of discouragement, far less of des-

pair. They are of salutary fear and steadfast resolve. As the Voice from the Altar, they bid us prepare to do our part as men, to work and pray, but to trust and hope. Conscience is not quite dead among us. There are true men whose voices are not mute. It is to God we must appeal, and in God's name we must speak, bidding the proud, self-willed American humble himself to God, and to God's deputy.

One thing stands fast for our rest and confidence, "though the mountains shake, and the hills be removed," the kindness and watchful care of our King will not leave His Church. Still the Lord reigneth, and shall reign. Just are His judgments, but bounteous are His mercy and pity. Let the stormy waves of the restless world toss to and fro, let the tempests howl as when the fountains of the great deep were broken up, and the darkened heavens poured down their floods, still shall the ark wherein we have found rest float on. But thus at rest in heart, thus confident in holy hope, we will be ready to pray for our native land, and for all its rulers, with a sincere heart, with a patriot soul. And in whatever way the call comes to us to serve that free Commonwealth of ours, we will work with a steadfast purpose and a high Christian aim. And even if that call be to go where brother arms himself against his brother in deadly conflict, our spirit will be that of one who used to kneel with us before this altar*, but writes now from the field of battle, asking to be remembered in our prayers, and saying, "pray for me, that I may *do my duty* in that state of life unto which it has pleased God to call me." Patriotism and loyalty will be no empty words upon our lips—no badges of party strife—no good names disguising party ends—but the obligations of a conscientious citizen, to which mind and heart assent.

* This address was delivered in Holy Innocents' Chapel.

If our trust be less in men and more in God, I think we shall none the less, but rather the more steadfastly and truly work, each in his place, for the preservation of this tottering fabric whose ruin may crush in its fall much that is dear to us, and to which so holy obligations bind us. And here too the feeble woman and the little child become stronger than the strongest, because the great Ruler, the Judge, and King Himself, shuts not his ear to their prayer, but hears them asking for peace, for harmony, for unity, for a national conscience, and a national godliness. And, because He Himself loves these things, if they sincerely ask, He will hear, and, in his good time, grant them more than they dared to expect.

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